earth sings when he touches it ; the basest horn of
his hoof is more musical than the pipe of Hermes.

- - CARL. He's of the colour of the nutmeg.

DAUP. And of the heat of the ginger. It is a
beast for Perseus : he is pure air and fire ; and the
dull elements of earth and water never appear in
him [2], but only in patient stillness, while his rider
mounts him : he is, indeed, a horse; and all other
jades you may call— beasts[3].

[a] — he is pure air and fire : and the dull elements of earth and water never appear in him.] Thus Cleopatra, speaking of herself:

" I am *air mdiire;* my other elements
' I give to baser life." STEEVENS.

So, In our author's 44th Sonnet :

« - so much of *earth* and *water* wrought
'* I must attend time's leisure with my moan."

Again, in Twelfth Night: "Do not our lives consist of *ihetour elements?*' M ALONE.

[3] — and all other IADES you may call — BEASTS.] It is plain that *iades* and *beasts* should change places, it being the first word, and not the last, which is- the term of reproach : as afterwards it is said :

" I had as lief have my mistress &*jade.*' WARBURTON.

* There is no occasion for this change. In The Second Part of King Henry IV. Sc. I. :

«< — — he gave his *able horse* the* head,
" And, bending forward, struck his armed heels
** Against the panting sides of the poor *jade*"

'Again, in Arthur Hall's translation of the 4th Iliad :

sc Two horses tough ech one it [his chariotl hath, *the jades* they are not dul.
" Of barlev white, of rie and oates, they feede in mangier full."

Jade is sometimes used for a post horse. *Beast* is always em-
ployed as a contemptuous distinction. So, in Macbeth :

«« „ - what *beast* was't then
" That made you break this enterprize to me? "

', Again, in Timon of Athens : [e] — what a wicked *beast* was 1 to>
disfurnish myself against so good a time ! '*'
STEEVENS,

I agree with Warburton in Supposing that the words— ^*beasts'* and *iades* have changed places. Steevens says, that *beast* i»

always employed as a contemptuous distinction, and, to support this assertion, he quotes a passage from Macbeth* and another from Timon, in which it appears that men were called *beasts*^